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The purpose of this project was to develop a graduate level course titled "Youth and Children's Services in a Diverse Society" to be taught in the School of Library and Information Science at the University of North Carolina at Chapel Hill. This paper provides a research-based argument for this course at UNC SILS, establishes course learning outcomes for students, and details the key concepts and core components which guided the development of the course syllabus and schedule. Also included in this paper are the elements of this master's project: a detailed syllabus with course objectives, materials, and assignments; and a course schedule with readings, guest speakers, and multimedia components. This course was designed with Critical Race Theory, Service Learning, Cultural Competence, Social Justice and Multicultural Children's and Young Adult Literature as its guiding principles.

Headings:

Education for librarianship

Librarianship/Social aspects

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Multiculturalism

Service learning

YOUTH AND CHILDREN'S SERVICES IN A DIVERSE SOCIETY

by
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Esse projeto é dedicada a Ju.

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Introduction

1.1 The United States of America Today

Former Secretary of State Condoleezza Rice recently said “America is not color-blind and likely will never be. Race is ever-present, like a birth defect that you learn to live with but can never cure” (Smiley, 2010). While there is no arguing that the United States has made progress as a country since the Civil Rights movement, American society today can be just as easily described by its searing divisions as it can by its commonalities. According to the Southern Poverty Law Center, there were 1,002 documented hate groups in 2010, “a 7.5 percent increase from the 932 groups active a year earlier and a 66 percent rise since 2000, [and] the first time the number of hate groups has topped 1,000 since the SPLC began counting them in the 1980s” (2010). Nearly fifty percent of the hate crimes committed in 2009 were motivated by racial bias, but hate crimes were also committed as the result of bias related to religion, sexual-orientation, ethnicity/nationality, or disability (United States Department of Justice-Federal Bureau of Investigation, 2010), thus demonstrating that racial biases are not the only biases impacting our country.

Dr. Beverly Tatum writes that, “as our nation becomes more diverse, we need to be able to communicate across racial and ethnic lines, but we seem increasingly less able to do so” (1997, loc. 194), a statement which can be expanded to include communicating across the lines of all forms of diversity. The rising distrust, anger and hate surrounding the “other” in our country and resulting attacks is certainly one issue which necessitates

attention. In addition to the explicit victimization of individuals, there is the subtle, and arguably far more dire, assault on underrepresented groups resulting from the inherently racist and prejudicial system in which we live (Delgado & Stefancic, 2001).

To see this institutional prejudice, this system-wide racism, we must alter the popular understanding or definition of what racism is and how it functions in society today. As Peggy McIntosh, writing about white privilege, explains, "I was taught to see racism only in individual acts of meanness, not in invisible systems conferring dominance on my group" (1988). A quick glance at statistics will show that while these individual acts of meanness are problematic, the core problem lies in systemic racism and prejudice. Consider the following:

1. On any given day, over 60% of the black men in the District of Columbia are enmeshed in the criminal justice system—in jail or prison, on probation or parole, or wanted on a warrant (Delgado & Stefancic, 2001, p. 113).
2. In East Los Angeles, 50% of young Mexican American men suffer the same fate (Delgado & Stefancic, 2001, p. 113).
3. Black men who murder whites are executed at a rate nearly ten times that of whites who murder blacks...the number of young black men in prison or jail is larger than the number attending college. (Delgado & Stefancic, 2001, p. 113).
4. Fewer than half of African-American males receive their high school diplomas (Education Week, 2008).
5. More than three-quarters of white and Asian students earn a high school diploma, while just 56% of Latino, 54% of black, and 51% of American Indian students do (Education Week, 2010).

Similarly tragic, “of the estimated 1.6 million homeless American youth, between 20 and 40% identify as lesbian, gay, bisexual or transgender (LGBT)” (National Gay and Lesbian Task Force, 2007), proportions which are well over the generally accepted statistic that LGBT-identified citizens comprise 5-10% of the population. Another study reports that LGBTQ youth are four times more likely than their peers to consider suicide (Massachusetts Department of Education, 2009), and GLSEN (2009) found that 61.1% of LGBT students felt unsafe at school because of their sexual orientation and 39.9% because of how they expressed their gender.

Tragedies such as these are not the only reason that issues of diversity need to be explored. The Council of the Great City Schools (2011), a coalition representing 66 of the nation’s largest public school systems, estimates that 37% of urban students are African-American, 35% Hispanic, 21% White, 6% Asian/Pacific Islander, and 1% Alaskan/Native American. Nationally speaking, if current trends continue, the population of the United States will rise to 438 million in 2050, from 296 million in 2005, and 82% of the increase will be due to immigrants arriving from 2005 to 2050 and their U.S.-born descendants (Passel & Cohn, 2008, i). According to the Pew Hispanic Center, “the non Hispanic white population will increase more slowly than other racial and ethnic groups; whites will become a minority (47%) by 2050” (2008). These statistical snapshots demonstrate that merely encouraging everyone to “get along” isn’t going to change things significantly for marginalized populations in the United States or for the nation as a whole. As Richard Delgado and Jean Stefancic argue, “little happens out of altruism alone” (2001, p. 18).

1.2 Race and Ethnicity of Librarians Today

As the minority populations in the United States continue to increase, the diversity of Library and Information Science (LIS) graduates around the United States remains more or less stagnant. The current demographics for librarians are fairly homogenous: as a profession we are overwhelmingly white, middle-aged, able bodied, employed full time and female (Davis & Hall, 2007, p. 5). The ALA Diversity Counts! report shows that 89% of librarians are white, 82% are female, and only 4% identify as having a work disability (American Library Association, 2007, p. 9). Consequently, the world of librarianship is becoming increasingly disparate from its users.

There are currently a variety of approaches to deal with this disconnect, most dealing with recruitment and retention, such as the ALA Spectrum Scholars program (American Library Association, 2011d), the ARL Initiative to Create a Diverse Workforce (Association of Research Libraries, 2011a), and the OCLC Minority Librarian Fellowship program (OCLC, 2010). Additionally, ALA funds diversity research grants (2011a) and diversity leadership institutes (2011c), and the ARL funds the Leadership and Career Development program (2011b). These initiatives are essential and will hopefully go a long way to developing a more diverse future workforce.

Efforts in recruitment and retention do not, however, address two immediate issues facing the profession. One, the need for immediate preparation of pre-service librarians to effectively and positively meet the information needs of diverse populations. Two, no matter how varied the personal background and experience of any individual librarian, there will always be patrons who hail from a different background and/or life experience. Unfortunately, current LIS students, who will soon interact with and serve

this increasingly diverse population on a regular basis, are often receiving little in the way of multicultural education. In a study of academic librarians in diversity-related positions, Mestre (2010) found that 50% of survey respondents felt that their LIS program did not prepare them to work with diverse cultures and another 23% only felt somewhat prepared (p. 484). In order to effectively serve patrons' information needs, librarians, particularly school and public librarians who work with youth, need to have positive attitudes towards, strong beliefs about, and a solid commitment to diversity. LIS education programs need to support the development of this skill set.

1.3 Needs of Pre-Service Librarians

As Dietrich & Ralph (1995) point out, “developing a personal philosophy of multicultural education does not happen in isolation” (p. 6). LIS educators must ensure that issues of multiculturalism and diversity are implicit in the curriculum in order to adequately prepare librarians to serve our multicultural society (Gollop, 1999). Davis & Hall (2007) argue that, “the very existence of libraries rests on our ability to create institutions and resource centers where would-be users see their information needs and themselves reflected” (p. 17-18). This means in order to effectively develop collections, programs, and services which reflect and support their patrons' increasingly diverse backgrounds, life experiences and information needs, pre-service librarians must be culturally competent.

Cultural Competence is the ability to recognize the significance of culture in one's own life and in the lives of others; and come to know and respect diverse cultural backgrounds and characteristics through interaction with individuals from diverse linguistic, cultural and socioeconomic groups; and to fully integrate the

culture of diverse groups into services, work and institutions in order to enhance the lives of both those being served by the library profession and those engaged in service (Overall, 2009a, p. 189-190).

More simply, “cultural competency goes beyond cultural awareness. It denotes an individual’s ability to effectively interact with and among others whose values, behaviors and environments are different from your own” (Michigan Education Association, 2010). As Overall (2009a) argues, the development of cultural competence within LIS education will lead to more equitable access to information for minority and underserved populations, improve the effectiveness and relevance of library services to library users, and increase library use by diverse populations (p. 199).

The first step for pre-service librarians, particularly those who hail from majority backgrounds, is to develop fully formed personal racial and cultural identities. Pre-service librarians, just like pre-service educators, need to have a strong sense of their cultural identity and an increased consciousness of identities which differ from their own in order to support and serve diverse populations. Successful incorporation of diversity into LIS coursework will support students in identifying and deconstructing their personal biases, assumptions and stances. Without this self-reflection, these future librarians can hardly be expected to effectively and accurately understand, represent and portray their patrons’ multicultural identities (Foight-Cressman, 2005). This reflective self-knowledge is only the first step in the path towards becoming culturally competent. In her conceptual framework for LIS professionals, Overall (2009a) established a set of building blocks to cultural competence, moving from cultural pre-competence to full cultural competence. The building blocks include strategies such as cultural self-

reflection and reflection of other cultures, cultural and personal experiences, professional development, education, reading, and travel. The journey to cultural competence is certainly not the work of one semester; rather, it is “a developmental process that evolves over an extended period... an ability to understand the needs of diverse populations and to interact effectively with people from different cultures” (Mestre, 2010). The long term nature of this process is all the more reason why it needs a place in the education of pre-service librarians.

It can be difficult to create spaces for productive conversations about equity, pluralism, power and discrimination. As Nieto (2010) argues, however, if a low level of discourse remains the norm, “neither unfair individual behaviors nor institutional policies will change. The dilemma is how to challenge the silence about race and racism so that teachers [and librarians] can enter into meaningful and constructive dialogues with their students [and patrons]” (p. 71). While attempting to explore multiculturalism in the professional world can be intimidating and fraught with missteps, “the graduate classroom provides a particularly meaningful forum in which [students] can take the time to reflect and explore the problems and tensions they have experienced...while also exploring their hopes and aspirations” (Foight-Cressman, 2005, p. 10).

1.4 Diversity at UNC SILS

In the last several years, there has been increasing attention at the School of Information and Library Science (SILS) at the University of North Carolina at Chapel Hill (UNC) on more sufficiently addressing diversity as it relates to the field of LIS. As recently as 2009, SILS published its Statement of Diversity, broadly defining “diversity to include race, gender, national origin, ethnicity, religion, social class, age, sexual orientation and

physical and learning ability” (School of Information and Library Science, 2010d). The statement goes on to state that the academic community will “integrate diversity into curriculum and research” and “participate in outreach to underserved groups in the State” (School of Information and Library Science, 2010d).

In 2010, UNC SILS saw the development of a student driven, faculty approved Diversity Task Force, charged with “supporting faculty and students in the development of diversity-related programming, educational content, recruitment efforts, and [raising] the level of discourse and awareness around diversity-related topics” (School of Information and Library Science, 2010c). This Task Force is led by the Diversity Committee’s two master’s student representatives (the author being one) and is comprised of a liaison from each of the SILS student organizations. In the first year of the Task Force, the focus has been to develop events and programming- related to the interests of the student organizations- which facilitate the SILS Diversity Advocate Certificate (School of Information and Library Science, 2010b). Additionally, in partnership with the SILS Diversity Committee, the Task Force conducted an internal survey of the faculty, staff and student body to learn more about the school community’s perceptions and opinions related to issues of diversity and inform the future actions of the Task Force.

With this mindset and the Diversity Task Force, SILS is in a unique position to offer a course in Youth and Children’s Services in a Diverse Society for the 2011-2012 academic year. In support of these efforts, this paper proposes a three credit graduate level course designed to immerse pre-service librarians in Critical Race Theory, multi-disciplinary theoretical frameworks and social justice as they relate to youth services.

The Course Syllabus which contains the course overview, course objectives, teaching philosophy, course materials and course assignments is found in Appendix A. The Course Schedule which outlines the topics and readings for each session is found in Appendix B.

Course Proposal

1.5 Related Courses

In planning this course, a variety of related graduate level courses in multicultural literature and education from respected universities around the country were reviewed, and those described below served as models for the final structuring of this course.

1.5.1 LIS Coursework with Service Learning Components

1. UNC SILS & Service Learning

At UNC SILS, there are currently successful examples of incorporating service learning and community into LIS curriculum, such as Dr. Pomerantz's (2010) INLS 501: Information Resources and Services, where students work as volunteers answering reference questions for the Internet Public Library; and Dr. Hughes-Hassell's (2010) INLS 530: Young Adult Literature and Related Materials course, where students design book trailers for texts requested by public school librarians. Outside of the classroom, SILS student organizations have also undertaken social action projects. For example, members of SCALA and the SILS Diversity Initiative are organizing the borrowing collection of the local Orange County Rape Crisis Center into a lending library with a database for tracking the materials. On a larger scale, the entire Carolina Library community is involved in service this year, as SILS faculty, staff, students and alumni are participating in the Carolina Build a Block campaign. This initiative involves raising \$35,000 dollars and providing 2,000 hours of labor during the 2010-2011 academic year to help build one of ten new houses with Habitat for Humanity (School of Information and Library Science, 2010a). In the past, the student chapter of the Special Libraries Association at UNC developed a small lending library for Homestart, a local homeless

shelter for women and children (Pierce, 2005, p. 83). Projects such as these, both within and independent of the curriculum, demonstrate not only the precedent for service learning in the curriculum, but also the student support for such efforts.

2. University of Arizona, IRLS551: Equity of Access for Diverse Populations

This course “examines social, political, and economic issues involved in providing equal access to information for diverse populations... and the role of library and information science professionals in providing access to information for diverse populations”(Overall, 2009b). The primary concerns of the course are for students to engage in personal and community reflection, to gain experience providing access to information to diverse populations, and to examine the theoretical concerns and perspectives of the profession in the context of “real-world” personal experiences. This course serves as inspiration for the service learning portion of the course, as well as the reflective blogging and discussion.

1.5.2 Diversity Courses

1. University of North Carolina at Chapel Hill, EDUC 642: Diversity in Education

SILS and the School of Education at UNC regularly exchange students, as graduate LIS students take advantage of pedagogy and education theory coursework while education students enroll in young adult literature classes. As such, it was only reasonable to consult their offerings, and their course on Diversity in Education ended up having a powerful influence on this course design. Unlike many courses related to diversity and multiculturalism, EDUC 642 begins from a broad definition of diversity, including gender, sexual orientation, race, ethnicity, socioeconomic status, special

education, and English as second language. Key elements of this course include a heavy emphasis on theoretical readings, regular blogging for personal reflection, conducting a case study, and a strong emphasis on class participation. The reading list for EDUC 643 was heavily used for both the research conducted to develop the course and for the syllabus itself. The course also mirrors elements of classroom participation, such as the blogging and expectations for in class discussion.

1.5.3 Multicultural Literature Courses

1. University of Wisconsin-Milwaukee School of Information Studies, L&I SCI 741:

Multicultural Children's Literature

This course is described as “an exploration of the literary and cultural heritage of parallel culture in the United States including African Americans, Arab Americans, Asian Americans, Latino(a)s, and Native Americans”(University of Wisconsin-Milwaukee, 2011). Its primary concerns are representation, cultural authenticity and evaluative criteria with critical race theory as its basis. Its main focus is multiculturalism in terms of race and ethnicity. With an extensive reading list, popular culture examples, and multiple movies, this course puts significant emphasis on class participation and discussion. These examples from popular culture as well as the creation of a learning community which relies heavily on discussion have inspired elements of the course proposed within this paper.

2. Introducing a Critical Perspective into a Graduate Course on Children's Literature

For her doctoral thesis, Jenny Foight-Cressman conducted a semester-long case study of a graduate course she taught in children's literature. This thesis was a key

inspiration in the development of this course, perhaps because the structure of the thesis allowed insight beyond the course reading list. Foight-Cressman's work demonstrates the importance of allowing students to move along and within the continuum of racial and cultural identity at their own pace. As she notes, not every student will leave the course fully self-aware and a champion for pluralism and equity; however, with "spirited dialogue, a wealth of multicultural children's books, meaningful writing assignments, and time for reflection" (Foight-Cressman, 2005, p. 100), all students will progress. From this course is borrowed exposure to multicultural children's and young adult texts, an appreciation for the role of patience and reflection in an emotionally taxing course, and the importance of written reflections for processing personal perspective.

1.6 Course Outcomes

The proposed course addresses the following learning goals for students:

- To become well versed in the theory and implementation of Critical Race Theory as it relates to librarianship, education and community
- To introduce students to cross-disciplinary theories and conceptual frameworks which provide insight into library services
- To develop racial and cultural identity on a personal level and understand it on a societal level
- To progress towards full cultural competence (Overall, 2009a)
- To develop a deeper understanding of how diverse populations view the world, specifically schools, libraries and communities
- To recognize common themes and concerns of children and young adults across cultures

- To work for social justice in youth and children's services by participating in outreach to underserved youth and children's populations in the state of North Carolina (School of Information and Library Science, 2010c)
- To determine the needs of marginalized young adult and children's populations related to information access and literacy development, and develop and deliver services responding to those needs
- To develop a sound theoretical, practical and personal rationale for the use of multicultural literature in effective teaching and learning in youth and children's services
- To effectively identify, evaluate, select, and mediate children's and young adult literature through a Critical Race Theory (CRT) lens

At the core of this course (some might argue it should be at the core of any course in higher education) is a desire to empower pre-service librarians to better themselves for the betterment of society as a whole. As Mahatma Ghandi said, "you must be the change you wish to see in the world". The hope is that for UNC SILS students, this course will serve as a stepping stone to their embodiment of change.

1.7 Key Concepts

1.7.1 Diversity

According to the International Federation of Library Associations (IFLA), an evaluation of the library as a place to welcome all people must include consideration of all forms of diversity, defined as "race, ethnicity, gender, sex, sexual orientation, age, disabilities, income, geography, skills, religion, national origins, and others" (Allard, Mehra, & Qayyum, 2007, p. 10). Similarly, the ALA Staff Diversity and Inclusion plan

recognizes that “in addition to race, creed, color, religion, gender, disability and national origin, there are a multitude of differences (language origin, regional and geographic background, economic class, education, learning and communication styles, sexual orientation and personal lifestyle) that individuals bring to the workplace. It is this diversity that contributes a deeper level of understanding and competence to our daily work” (American Library Association, 2011b).

This course proposal will also define diversity broadly, as the range of individual differences among people from differing social, racial/ethnic backgrounds, gender, sexual orientations, gender identities/expressions, economic circumstances, personal characteristics, philosophical outlooks, life experiences, perspectives, beliefs, expectations, and aspirations.

1.7.2 Multicultural/Multiculturalism

Multiculturalism is a term which, like diversity, is used in a variety of contexts for many different purposes. While some would dismiss debate over the meaning of these words as semantical bickering, “different definitions reflect different stances and different courses of actions that change what happens in classrooms and in children’s lives” (Fox & Short, 2003, p. 9), and clarity of meaning is essential. In its most traditional form, multiculturalism is defined as “the belief that a society should respect and promote all the various cultures or ethnic groups of which it is composed” (The American Heritage Dictionary, 2001, p. 557). In this context, ethnic is defined as “of or relating to sizeable groups of people sharing a common and distinctive racial, national, religious, linguistic or cultural heritage” (The American Heritage Dictionary, 2001, p. 295), and culture as “the behavior patterns, arts, beliefs, institutions and all other products

of human work and thought, especially as expressed in a particular community or time period” (The American Heritage Dictionary, 2001, p. 213). However, as these definitions are from the “American Heritage” dictionary, there is a certain irony in using a resource which reflects a definition stemming from mainstream American experience in a course proposal designed to raise up the experience of those who exist outside of the mainstream.

Perhaps a better source would be James Banks (1999)- leading writer, theorist and educator in the field of multicultural education- whose definition of multicultural education encompasses social-class, racial, ethnic, and gender concerns in the pursuit of equal education opportunities for all.

Multicultural education, as defined and conceptualized by its major architects...is not an ethnic- or gender-specific movement, but it is a movement designed to empower all students to become knowledgeable, caring, and active citizens in a deeply troubled and ethnically polarized nation and world (Banks, 1994, p.5).

Upon moving into the field of practicing LIS professionals, it becomes hard to find a single agreed upon definition for multicultural. For instance, the Cooperative Children’s Book Center defines literature which is multicultural narrowly, as “books by and about people of color: African and African Americans, American Indians, Asian/Pacific and Asian Pacific Americans, and Latinos” (2010). Foight-Cressman (2005) opts for a broader definition, recognizing religious identities, immigrant cultures and people of color as well as embracing “the varying cultural experiences determined by gender and sexual orientation, social class differences, or living with a disability” (p 28). Gopalakrishnan (2011) moves beyond Foight-Cressman to define multicultural children’s

literature as that which gives voice to previously underrepresented groups, “including those occurring because of differences in language, race, gender, class, ethnicity, identity and sexual orientation” (p.5). In her explanation, Gopalakrishnan (2011) pushes the concept of multiculturalism into defining all aspects of sociocultural identity, not just those which are apparent due to race or ethnicity. Keeping in mind SILS’s definition of diversity, for the purposes of this course multicultural will be defined broadly as all factors contributing to sociocultural identity, encompassing race, gender, gender identity, age, religion, ability, sexual orientation, ethnicity and all the variations of human identity.

1.8 Core Components

1.8.1 Theoretical Grounding in Critical Race Theory

A critical perspective is commonly called for when using children’s and young adult literature to teach about multiculturalism and issues related to diversity (Foight-Cressman, 2005; Middleton, 2002; Nieto, 2010). However, a critical perspective is often defined so broadly as to be difficult to implement effectively. For example, Sonia Nieto (2010) defines critical pedagogy as pushing students to look at issues from all angles (p. 79). She argues that, while there are multiple perspectives on every issue, students are most often presented with the commonly accepted or “safe” perspective. She believes that in order for educators to teach students to think critically about literature, learning and ideas we must encourage them to examine the plethora of perspectives that exist.

On the other end of the critical perspective spectrum, Critical Race Theory (CRT) is a focused approach to critical analysis, developed out of legal studies related to race but currently being applied to a variety of fields, including education. CRT is based on the assumptions that “race is a social construction, race permeates all aspects of social life,

and race-based ideology is threaded through society” (Ortiz & Jani, 2010, p. 176). As Mendoza & Reese (2001) explain:

CRT challenges the dominant view that White European American experience is or should be the normative standard; it is presented as a form of oppositional scholarship that is grounded in the ways people of color in the United States have experienced racial oppression (p. 20).

While CRT recognizes that race is commonly accepted as a social construct, CRT researchers argue that the effects of race are real and can be devastating to non-majority populations. Just as “lawyers use critical race theory ideas to advocate on behalf of clients and to expose bias within the system” (Delgado & Stefancic, 2001, p. 101), librarians can employ critical race theory within their profession to effect real change within their schools, communities and profession, thus making a lasting difference in the lives of underrepresented and marginalized populations (Hughes-Hassell, Barkley, & Koehler, 2009).

As discussed above, the definition of multiculturalism used for this course is broadly defined, encompassing race, gender, gender identity, age, religion, ability, sexual orientation, ethnicity and all the variations of human identity. The rigorous critique and social justice orientation of a CRT perspective is one which works well as a basis for a critical analysis of this broad definition of multicultural literature. Today CRT has spread to be used by “queercrits, LatCrits, and critical race feminists [who] seek to reveal and challenge the practices of subordination facilitated and permitted by legal discourse and legal institutions” (Harris, 2001, p. xx). The audiences who read and employ critical race theory have spread far beyond legal studies into the fields of education, cultural studies,

English, sociology, comparative literature, political science, history, and anthropology. Just as the dominance of White European values and viewpoints is challenged in traditional CRT work, so can be the dominance of heterosexism, classism and ableism. In CRT, there is a clear connection to library science, a field which, as previously established, aligns itself with social justice and service to communities.

One aspect of CRT which is particularly complementary to literary analysis is counter-storytelling, an essential element of critical race theory. According to Matsuda, counter-storytelling in CRT “puts primary importance on the people who have experienced discrimination and listens to the stories that they have to share as a focal point in the process of liberation, not as a sidenote” (as cited in Chandler, 2010, p. 38). A great deal of the literature taught in high schools is heavily oriented towards European and European-American males, diminishing, amongst other identities, the significance of women, people of color, and writers in other languages (Nieto, 2010). CRT requires an examination of these marginalized voices and perspectives. “Without such an examination, discussions of diversity evolve into polite (or, in some cases, impolite) conversations that do little to transform the institutions that perpetuate diversity” (Ortiz & Jani, 2010, p. 190).

CRT purports that while combating individual acts of racism and prejudice is important, these well-intentioned actions are drops in the bucket compared to systemic change.

Critical race theory contains an activist dimension. It not only tries to understand our social situation, but to change it; it sets out not only to ascertain how society

organizes itself along racial lines and hierarchies, but to transform it for the better (Delgado & Stefancic, 2001, p. 3).

This activist sentiment will be at the core of this course, as students immerse themselves in a culture different from their own through a service learning experience.

1.8.2 Service Learning

While it is essential for students graduating from SILS to have a strong grounding in the theoretical approaches to literacy and service to underrepresented populations, discussing these issues in academic isolation will become an echo chamber. Students need a place to actively apply their learning. Service learning is defined as “a teaching and learning strategy that integrates meaningful community service with instruction and reflection to enrich the learning experience, teach civic responsibility, and strengthen communities” (National Service Learning Clearinghouse, 2011), and its goals are “strikingly congruent with librarianship's long-standing commitment to improving the lives of citizens within communities” (Yontz & de la Pena McCook, 2003, p. 61). Today, service learning is finding its place in LIS programs across the country. One highly successful and ongoing example includes the “If I can read, I can do anything” project, started at the University of Texas at Austin iSchool, where LIS graduate students work together to “develop and operate... a national reading program for schools serving native children” (Roy, 2001, p. 213).

Similarly, at the Graduate School of Library and Information Science at the University of Illinois at Urbana-Champaign, the administration, faculty and student body worked together to incorporate service learning as an integral part of their program, citing the obligation of higher education to serve their surrounding communities, the use of

service learning as a pedagogical tool, and increased employability of their graduates. Examples of their service learning connections include partnerships with organizations such as Books to Prisoners, collaboration with the Puerto-Rican Cultural Center, and participation in the Progressive Librarians Guild (Montague, Wolske, & Larkee, 2009). Another major service learning initiative at GSLIS resulted from the redesign of LIS 451: Introduction to Networked Systems, where “an eight-year journey with 389 students across 15 semesters... brought community technology centers to 57 different organizations throughout East St. Louis and adjacent communities” (Montague, Wolske & Larkee, 2009, p. 30). Beth Larkee, GSLIS alumna, went on to extend this project’s work into the community of São Tomé and Príncipe, West Africa (Montague, Wolske & Larkee, 2009, p. 33), a testament to the power of integrating service learning into curriculum.

As these examples demonstrate, connecting service learning with LIS curriculum allows students to gain hands-on skills, interact with diverse populations, and gain a deeper understanding for the conceptual basis of the course (Montague, Wolske, & Larkee, 2009, p. 34). Similar to the inquiry-based learning promoted by AASL, service learning requires the instructional leader to let go of control to a certain degree, requiring “a higher than average degree of flexibility in sharing goals and methods and an ongoing commitment to revisit objectives and actions” (Montague, Wolske, & Larkee, 2009, p. 31).

Sleeter’s (2001) review of Teacher Education models shows that a combination of cultural immersion programs (i.e. students living in communities culturally different from their own) and multicultural education courses are likely the most effective in preparing

the overwhelmingly white pre-service community for working with diverse populations (p. 102). As this sort of immersion is not likely possible in UNC SILS's school library media certification program, at least in the immediate future, the closest alternative is the combination of the multicultural literature course with an emphasis on multicultural education coupled with a service learning opportunity in a diverse community. For this reason, this course will require twenty-five hours of service learning work with a community which is both different from the student's own cultural identity and can be defined as marginalized or underrepresented.

1.8.3 Multicultural Literature

When children are not able to find themselves or their lives reflected in classroom literature, they are less engaged and interested in the reading process. Beyond that, the subtle message is that school is for someone else, not people like you (Colby & Lyon, 2004, p. 26)

Many educators balk at the idea of bringing up issues related to diversity and multiculturalism in the classroom because of the difficult conversations which may ensue. It is true that "crossing cultural borders involves conflict, but educators need to teach about these conflicts and their value in understanding diversity" (Dietrich & Ralph, 1995, p. 1). Librarians and teachers alike must not shy away from conflict and controversy in the classroom; rather, they should allow open debate and discussion so students are allowed and encouraged to see issues from multiple perspectives. As Dietrich & Ralph (1995) argue, "Educators need to deconstruct the myth that America is homogeneous by reexamining traditional literature and selecting literary works that reflect the perspectives, experiences, and values of all ethnic and cultural groups" (p. 1).

Documentaries like “Mickey Mouse Monopoly” (Sun & Picker, 2001) and “A Girl Like Me” (Davis, 2005) demonstrate that negative biases against minority populations are embedded in our society to the point where they are rarely recognized and often go unchallenged. As Delgado & Stefancic so powerfully state, “the history of racial depiction shows that our society has blithely consumed a shocking parade of Sambos, coons, sneaky Japanese, and indolent, napping Mexicans—images that were perceived at the time as amusing, cute or, worse yet, true” (2001, p. 28). Children and teens absorb these negative and inaccurate images of their own cultures and cultures from which they differ.

To counteract the impact of these images, and to help students develop an awareness of the negative bias towards the “other”, it is essential that students be provided with accurate representations of diverse populations. “If used thoughtfully, children's multicultural literature can help us reach this goal” (Barta & Grindler, 1996, p. 269). Multicultural literature serves to reduce prejudice and educate children about diversity, “helps children identify with their own culture, exposes children to other cultures, and opens the dialogue on issues regarding diversity” (Colby & Lyon, 2004, p. 24).

1.9 Proposal for Course Assessment

1.9.1 Educators Beliefs about Diversity Scale

In order for instructors to make progress in and evaluate the effectiveness of their educational experience and its impact on their ability to eliminate discrepancies due to unconscious bias, a “baseline assessment of ideas that preservice and practicing educators believe about diverse others” (Pohan, 1994) is essential to gather. In the Spring of 2001,

Cathy Pohan and Teresita Aguilar published a set of two scales for evaluating educators' personal and professional beliefs about diversity. These scales will be used in this course for both formative and summative assessments: at the beginning of the course to identify populations which may need more intensive attention than others, to allow students to identify personal biases, and to assess student progress over the course of the semester.

1.9.2 Qualitative Analysis- Content Analysis

Particularly when working within the vein of CRT which values the power of stories, the rich information which can be mined from student reflections cannot be overlooked. The instructor can conduct a content analysis of student blog posts, personal reflections, and other course writings to formatively assess student progress and needs. As modeled in Jenny Foight-Cressman's (2005) doctoral thesis work, content analysis of student writing will offer insight into the racial and cultural identity development of students; their development of cultural competence, particularly as it relates to diverse populations; and their ability to select, evaluate, and critique multicultural texts.

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Appendix A: Course Syllabus

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COURSE OVERVIEW

The purpose of this course is to prepare students to work as librarians in youth and children's services in today's society. Students will develop a theoretical base in critical race theory (CRT), cross-disciplinary theories and conceptual frameworks, while they explore issues relevant to working as a Library and Information Science Professional with diverse and marginalized populations: empowerment, inclusion, pluralism and equity; curriculum design and program development; selecting, evaluating, promoting and mediating culturally relevant texts; censorship, literacy, and access to information.

COURSE OBJECTIVES

Prepares the student to:

- Become well versed in the theory and implementation of Critical Race Theory as it relates to education, librarianship, and community
- Utilize cross-disciplinary theories and conceptual frameworks which provide insight into library services
- Develop racial and cultural identity on a personal level and understand it on a societal level
- Progress towards full cultural competence
- Develop a deeper understanding of how diverse populations view the world, specifically schools, libraries and communities
- Work for social justice in youth and children's services by participating in outreach to underserved youth and children's populations in the state of North Carolina
- Determine the needs of marginalized young adult and children's populations related to information access and literacy development, and develop and deliver services responding to those needs
- Develop a sound theoretical, practical and personal rationale for the use of multicultural literature in effective teaching and learning in youth and children's services
- Effectively identify, evaluate, select, promote and mediate children's and young adult literature through a Critical Race Theory (CRT) lens
- Recognize common themes and concerns of children and young adults across cultures

TEACHING PHILOSOPHY

As an instructor, I believe that effective learning happens in a community which prioritizes exchange, inquiry, reflection, creation, and growth. This type of learning requires an environment which stretches beyond the classroom into the community. It is the responsibility of institutions of higher education to teach, certainly, but also to create and share research-based resources. Inquiry-focused learning is more effectively achieved in a dynamic environment where there are opportunities for interactive study and application of theory to real practice. I use some of the following strategies to foster this type of learning:

- Class discussions of varying formats and structures
- Assignments which require application of theory to real world problems
- Service Learning which applies the course concepts to community needs
- Demonstration of knowledge and understanding through the creation of real world products
- Instruction that moves from the “What?” and “How?” to the “Why” and “So What”

COURSE MATERIALS

Books

- Delgado, R. & Stefancic, J. (2001). *Critical race theory: An introduction*. New York: New York University Press.
- Tatum, B. (1997). *Why are all the black kids sitting together in the cafeteria?: And other conversations about race*. New York: Basic Books.
- Diller, J. & Moule, J. (2005). *Cultural competence: A primer for educators*. Belmont, CA.: Thomson Wadsworth.
- Pipher, M. (2002). *The middle of everywhere: Helping refugees enter the American community*. Orlando, FL: Harcourt.
- Freire, P. (1994). *Pedagogy of hope: Reliving pedagogy of the oppressed*. New York: Continuum.
- Pateman, J. & Vincent, J. (2010). *Public libraries and social justice*. Burlington, Vt.: Ashgate.

Additional Materials

- Articles & book chapters available electronically
- Young Adult novels & Children’s Books
- Multimedia Resources

ASSIGNMENTS AND GRADING

Assignment 1: Personal Cultural Autobiography (15%)

Students will write a personal cultural autobiography, describing the identities, experiences and labels which have influenced their life up until today. While you may certainly write a traditional essay, this cultural autobiography may take any form, so do

not hesitate to use your arts, technology and personal skills creatively to tell your story. In addition to the issues we discuss in class, you may wish to consider the following questions as you write your cultural autobiography:

1. How do you define yourself in terms of race, ethnicity or national origin?
2. How do you describe the structure of your family as you were growing up and today?
3. What is the primary language spoken in your home? What role do languages play in your life today?
5. How might you describe your views regarding the importance or purpose of education?
6. What customs or traditions are important to you? To your family? To your community?
7. What value does faith, religion or spirituality hold in your family?
8. How do you describe your views of racial, ethnic or national origin to people of differing backgrounds than you?
9. How do you describe people of a sexual orientation different from you?
10. Describe your mental and physical abilities and the role they play/have played in shaping your life.
11. Describe the gender roles in your family. How do you describe your gender identity?
12. How might you describe your world-view (e.g., purpose of life)?
13. What should people know about who you are to understand why you talk, think, speak, act the way you do?

Assignment 2: Service Learning (45%)

Discussing diversity issues in academic isolation will become an echo chamber if students don't have a place to actively apply their learning. Luckily, "service-learning is strikingly congruent with librarianship's long-standing commitment to improving the lives of citizens within communities" (Yontz & de la Pena McCook, 2003, p. 61) and is finding its place in LIS programs across the country. "Connecting service learning with LIS curriculum allows students to gain hands-on skills, interact with diverse populations, and gain a deeper understanding for the conceptual basis of the course" (Montague, Wolske, & Larkee, 2009, p. 34). Students participating in this course will work with the professor and the UNC APPLES program to develop a community service project related to literacy and information access in the Durham Public School system. This course will partner with Durham County School Librarians and libraries to identify programmatic needs, develop programming, and deliver services related to literacy and information access for the diverse student population. Students are required to complete **30** hours of service learning.

Reflective Journaling on Service Learning Experience- After each session related to the service learning activity, students will write a blog reflecting on the experience: challenges, successes, and questions. Each post will include the number of hours worked

and a summary of the tasks accomplished. Please draw connections between the theory we discuss in class and the real life application of your service learning opportunity.

Experience Presentation - For the final class session, the students assigned to each school will give a presentation on the service learning experience. Like the cultural autobiography, this presentation may take any format. In this presentation, please describe the community of your service learning site, summarize your group's service over the course of the semester, critically evaluate your work in terms of the needs of your community, and connect your service learning to the theory and research we have studied over the course of the semester.

Possible Models for the Service Learning Opportunity include:

- Glasgow, J. (2001). Teaching Social Justice Through Young Adult Literature. *The English Journal*, 90(6), 54-61.
- Montague, R., Wolske, M., and Larkee, B. (2009). *Three views on service learning. American Libraries: Digital Supplement*. Retrieved from <http://www.alastore.ala.org/pdf/Three%20Views%20on%20Service%20Learning.pdf>
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Assignment 3: Class Participation (40%)

Items that will contribute to your class participation grade include:

- 1. Completion of all reading prior to coming to class.**
- 2. Reflective journaling:** You will be asked to journal each week about the course readings and the class discussions. The journals will be private to only you and the professor. Each journal entry will contain two parts. The first part should be done after you have finished the readings and before coming to class. The second part should be completed after the class discussions and some time to reflect.
- 3. In Class Participation:** This course relies heavily on discussions. Therefore, punctuality, attendance, and participation are crucial factors to the success of the course and they will be assessed. Attendance will be taken each class period.

Grading and Due Dates

Assignment	Weight	Due Date
Autobiography	15%	Class Session 4
Service Learning: - Reflective Journaling - Experience Presentation	45%	- Last Journal Entry & 30 hours Service Learning by the date of the course final - Experience Presentation: Final Class Session
Course Participation - Completing Readings - Reflective Journaling - Active Engagement in Class Discussions	40%	Ongoing

GRADING SCALE

Graduate Grading Scale

H	(95-100) “clear excellence”, above and beyond what is required
P+	(91-94) all requirements satisfied at highest quality
P	(85-90) all requirements satisfied at entirely acceptable, above average level
P-	(80-84) requirements satisfied
L	(70-79) low passing
F	(<70) failed

STUDENT RESPONSIBILITIES

Our overarching goal is to build a professional community in which an exchange of ideas and opinions is respected and welcome. As students, you will be responsible for establishing your own work schedules and internal deadlines. You need to be resourceful in locating and retrieving information to complete your assignments. You are expected to arrive in class having read, considered, and mentally critiqued each of the items and topics listed on the class schedule. Assignments should be completed on time. Since meeting deadlines is an important professional responsibility, grades on late work will be lowered one full letter. The ability to work successfully with your colleagues will be vital to your career as a professional. Consequently, you must be thoughtful in your communication with your peers, instructor, and resource people. Finally, any incidence of plagiarism or other academic dishonesty will result in an F for the course.

UNIVERSITY HONOR SYSTEM

The University of North Carolina at Chapel Hill has had a student-administered honor system and judicial system for over 100 years. Because academic honesty and the development and nurturing of trust and trustworthiness are important to all of us as individuals, and are encouraged and promoted by the honor system, this is a most significant University tradition. More information is available at <http://www.unc.edu/depts/honor/honor.html>. The system is the responsibility of students and is regulated and governed by them, but faculty share the responsibility and readily commit to its ideals. If students in this class have questions about their responsibility under the honor code, please bring them to me or consult with the Office of the Dean of Students. The web site identified above contains all policies and procedures pertaining to the student honor system. We encourage your full participation and observance of this important aspect of the University.

SILS DIVERSITY STATEMENT

In support of the University's diversity goals and the mission of the School of Information and Library Science, SILS embraces diversity as an ethical and societal value. We broadly define diversity to include race, gender, national origin, ethnicity, religion, social class, age, sexual orientation and physical and learning ability. As an academic community committed to preparing our graduates to be leaders in an increasingly multicultural and global society we strive to:

- Ensure inclusive leadership, policies and practices;
- Integrate diversity into the curriculum and research;
- Foster a mutually respectful intellectual environment in which diverse opinions are valued;
- Recruit traditionally underrepresented groups of students, faculty and staff; and
- Participate in outreach to underserved groups in the State.

The statement represents a commitment of resources to the development and maintenance of an academic environment that is open, representative, reflective and committed to the concepts of equity and fairness.

~The faculty of the School of Information and Library Science, Dr. Barbara B. Moran, interim dean.

STUDENTS WITH DISABILITIES

“The Department of Disability Services (DDS), a part of the Division of Student Affairs, works with departments throughout the University to assure that the programs and facilities of the University are accessible to every student in the University community. Additionally, DDS provides reasonable accommodations so students with disabilities who are otherwise qualified may, as independently as possible, meet the demands of University life.” Visit their website at <http://disabilityservices.unc.edu/> for more information.

Appendix B: Course Schedule

Session 1

Topic: Power of Stories

Readings

Various Text Samples from YA and Children's Literature

Video

Shafak, E. (2010). *The politics of fiction*. TEDGlobal 2010. Retrieved from http://www.ted.com/talks/lang/eng/elif_shafak_the_politics_of_fiction.html
 Sun, C. (Producer) & Picker, M. (Director). (2001). *Mickey Mouse monopoly: Disney, childhood and corporate power* [Motion Picture]. United States of America: An ArtMedia Production. Race and Ethnicity & Gender Clips.

Notes

- Participate in Privilege Walk
- Develop Class Norms
- Free-Write: Define Diversity

Session 2

Topic: Cultural Competence

Readings: [Total Pages: 227]

Banks, J. (2009). *Teaching strategies for ethnic studies* (8th Ed.). Chapters 1-3.
 Diller, J. & Moule, J. (2005). *Cultural competence: A primer for educators*. Belmont, Ca.:Thomson Wadsworth. Chapters 1, 2, 5 & 14
 International Federation of Library Associations. (2009). *Multicultural communities: Guidelines for library services* (3rd ed.). Retrieved from <http://www.ifla.org/files/library-services-to-multicultural-populations/publications/multicultural-communities-en.pdf>
 Overall, P.M. (2009). Cultural competence: A conceptual framework for library and information science professionals. *The Library Quarterly*, 79(2), 175-204.
 Pettis-Renwick, W. (2002). From the Margins to the Center: Reconstructing the Canon in the Social Studies Curriculum. In L. Darling-Hammond, J. French, & S.P. Garcia-Lopez (Eds.). *Learning to teach for social justice* (30-38). New York: Teachers College Press.

Notes

- Look at textbooks and/or picture books to identify and critique portrayal of non-majority cultures

Session 3

Topic: Social Justice in Libraries

Readings: [Total pages: 234]

Garcia-Lopez, S.P. (2002). Whose rally comes first? In L. Darling-Hammond, J. French, & S.P. Garcia-Lopez (Eds.). *Learning to teach for social justice* (79-88). New York: Teachers College Press.

Pateman, J. & Vincent, J. (2010). *Public libraries and social justice*. Burlington, Vt.: Ashgate.

Wolk, S. (2009). Reading for a better world: Teaching social responsibility with young adult literature. *Journal of Adolescent & Adult Literacy*, 52(81), 664-673.

Video:

Sivers, D. (2010). *How to Start a Movement*. TED Talks: In Less Than 6 Minutes.

Retrieved from

http://www.ted.com/talks/lang/eng/derek_sivers_how_to_start_a_movement.html

Notes:

- Discuss Service Learning Assignment with students
- Review these examples of Social Justice in Libraries

Montague, R., Wolske, M., and Larkee, B. (2009). *Three views on service learning. American Libraries: Digital Supplement*. Retrieved from <http://www.alastore.ala.org/pdf/Three%20Views%20on%20Service%20Learning.pdf>

Overall, P. M. (2010). The effect of service learning on LIS students' understanding of diversity issues related to equity of access. *Journal of Education for Library and Information Science*, 51(4), 251-266.

Overall, P.M. (2009). *IRLS551 equity of access for diverse populations*. Retrieved from <http://sirls.arizona.edu/node/1323>

Pierce, J. (2005). Grassroots report: Library students making a difference. *American Libraries*, 36(7), 83.

School of Information, University of Texas at Austin. (2009). *If I can read, I can do anything*. Retrieved from <http://sentra.ischool.utexas.edu/~ifican/index.php>

Session 4

Topic: Critical Race Theory

Readings: [Total pages: 213]

Delgado, R. & Stefancic, J. (2001). *Critical race theory: An introduction*. New York: New York University Press.

Diller, J. & Moule, J. (2005). *Cultural competence: A primer for educators*. Belmont, Ca.: Thomson Wadsworth. Chapter 4.

McIntosh, P. (1988). White privilege: Unpacking the invisible knapsack. In Paula S. Rothenberg (Ed.), *Race, class and gender in the United States: An integrated study*, (177-182). New York: Worth Publishers.

Video:

Adelan, L. (Producer) & Smith, L. (Director). (2003). *Race: The power of an illusion: Episode 3* [Motion Picture]. United States of America: California Newsreel.

Notes:

Due: Personal Cultural Autobiography

Session 5

Topic: Critical Race Theory

Readings: [Total Pages: 104 pages]

Cymrot, T. (2002). What is diversity? In L. Darling-Hammond, J. French, & S.P. Garcia-Lopez (Eds.). *Learning to teach for social justice* (13-17). New York: Teachers College Press.

Diller, J. & Moule, J. (2005). *Cultural competence: A primer for educators*. Belmont, Ca.: Thomson Wadsworth. Chapters 3 & 9.

Ladson-Billings, G. (1999). Just what is critical race theory and what's it doing in a nice field like education? In L. Parker, D. Deyhle, & S. Villenas (Eds.). *Race is... race isn't: Critical race theory and qualitative studies in education* (7-30). Boulder, Co.: Westview Press.

Pizzaro, M. (1999). "¡Adelante!": Toward social justice and empowerment in Chicana/o Communities and Chicana/o Studies. In L. Parker, D. Deyhle, & S. Villenas (Eds.). *Race is... race isn't: Critical race theory and qualitative studies in education* (53-81). Boulder, Co.: Westview Press.

Steele, J. (2002). Acknowledging diversity in the classroom. In L. Darling-Hammond, J. French, & S.P. Garcia-Lopez (Eds.). *Learning to teach for social justice* (18-21). New York: Teachers College Press.

Video:

Optional: Chilcott, L. (Producer) & Guggenheim, D. (Director). (2011). *Waiting for "Superman"* [Motion Picture]. Hollywood, Calif.: Paramount Home Entertainment, 2011.

Notes:

- Guest Speaker: Dr. Dana Thompson Dorsey- UNC Dept. of Education Professor interested in CRT

Session 6

Topic: Race/Ethnicity: African-Americans

Readings: [Total Pages: 219]

Hughes-Hassell, S., Hassell, L. & Agosto, D. (2010). Moving beyond the stereotypes: Seeing urban teenagers as individuals. In D. Agosto & S. Hughes-Hassell (Eds.). *Urban teens in the library: Research and practice* (9-21). Chicago: American Library Association.

- Tatum, A. (2009). *Reading for their life: (Re)Building textual lineages of African-American adolescent males*. Portsmouth, N.H.: Heinemann. Chapters 1-3.
- Tatum, B. (1997). *Why are all the black kids sitting together in the cafeteria?: And other conversations about race*. New York: Basic Books. Pages 1-131.
- Traut, K. (2002). Survey says...: Can white teachers effectively teach students of color? In L. Darling-Hammond, J. French, & S.P. Garcia-Lopez (Eds.). *Learning to teach for social justice* (43-51). New York: Teachers College Press.

Video:

- Davis, K. (Director) & Reel Works Teen Filmmaking (Producer). (2005). *A Girl like Me* [Motion Picture]. Media That Matters. Retrieved from http://www.mediathatmattersfest.org/watch/6/a_girl_like_me

Notes:

- Guest Speaker: Dr. Cookie Newsom - UNC Office of Diversity and Multicultural Affairs

Session 7

Topic: Race/Ethnicity: Latinos

Readings: Total pages [298]

- Diller, J. & Moule, J. (2005). *Cultural competence: A primer for educators*. Belmont, Ca.: Thomson Wadsworth. Chapter 10.
- Genzuk, M. (1999). *Tapping into community funds of knowledge*. Retrieved from http://www-bcf.usc.edu/~genzuk/Genzuk_ARCO_Funds_of_Knowledge.pdf
- Noguera, P. (2005). And what will become of children like Miguel Fernandez?: “Y Que Pasara Con Jovenes Como Miguel Fernandez?”. In *Motion magazine*. Retrieved from http://www.inmotionmagazine.com/er/pn_become.html
- Martinez, V. (1996). *Parrot in the oven: mi vida*. New York: Harper Collins.
- Tatum, B. (1997). *Why are all the black kids sitting together in the cafeteria?: And other conversations about race*. New York: Basic Books. Pages 131-143.
- Villenas, S., Deyhle, D. & Parker, L. (1999). Critical Race Theory and Praxis: Chicano(a)/ Latino(a) and Navajo Struggles for Dignity, Educational Equity and Social Justice. In L. Parker, D. Deyhle, & S. Villenas (Eds.). *Race Is... Race Isn't: Critical Race Theory and Qualitative Studies in Education* (31-52). Boulder, Co.: Westview Press.

Notes:

- Guest Speaker: Paul Caudros, UNC School of Journalism, Author of A Home on the Field

Session 8

Topic: Race & Ethnicity: Native American

Readings: Total Pages [342 pages]

- Alexie, S. (2007). *The absolutely true diary of a part-time Indian*. New York: Little, Brown.
- Diller, J. & Moule, J. (2005). *Cultural competence: A primer for educators*. Belmont, CA.: Thomson Wadsworth. Chapter 11.
- Hermes, M. (1999). Research methods as a situated response: Toward a First Nations' methodology. In L. Parker, D. Deyhle, & S. Villenas (Eds.). *Race is... race isn't: Critical race theory and qualitative studies in education* (83-100). Boulder, Co.: Westview Press.
- Tatum, B. (1997). *Why are all the black kids sitting together in the cafeteria?: And other conversations about race*. New York: Basic Books. Pages 143-153.
- Thompson, M. (2001). A sea of good intentions: Native Americans in books for children. *The Lion and the Unicorn*, 25(3), 353-374.

Notes:

- Guest Speaker: Brandi L. Brooks- Program Coordinator, UNC American Indian Center

Session 9

Topic: Race/Ethnicity: Asian & Middle Eastern

Readings: Total pages [274 pages]

- Al-Hazza, T. and Bucher, K. (2008). Building Arab-Americans' cultural identity and acceptance with children's literature. *The Reading Teacher* (62)3, 210-219.
- Ayish, N. (2006). Stereotypes, Popular culture, and school curricula: How Arab American Muslim high school students perceive and cope with being the "Other". In D. Zabel (Ed.). *Arabs in the Americas: Interdisciplinary essays on the Arab diaspora* (79-116). New York: Peter Lang.
- Bang, G. (2002). Watching words and managing multiple identities. In L. Darling-Hammond, J. French, & S.P. Garcia-Lopez (Eds.). *Learning to teach for social justice* (71-78). New York: Teachers College Press.
- Cathcart, R., Decker, C., Ellenson, M., Schurmann, A., Schwartz, M., & Singh, N. (2007). *People from Burma living in Chapel Hill and Carborro: An action-oriented community diagnosis: Findings and next steps of action*. Retrieved from http://www.hsl.unc.edu/PHpapers/Orange_2007.pdf
- Chow, G. (2011). The model minority myth: Implications for independent schools. *Independent School*, 70(2). Retrieved from <http://www.nais.org/publications/ismagazinearticle.cfm?Itemnumber=154576&sn.ItemNumber=145956>
- Diller, J. & Moule, J. (2005). *Cultural competence: A primer for educators*. Belmont, Ca.: Thomson Wadsworth. Chapter 13.
- Soloom, R. (2005). I know you are, but what am I?: Arab-American experiences through the critical race theory lens. *Hamline Journal of Public Law and Policy*, 27(1), 55-76.
- Tatum, B. (1997). *Why are all the black kids sitting together in the cafeteria?: And other conversations about race*. New York: Basic Books. Pages 154-295

Videos:

CNN. (2011). *Unwelcome: Muslims next door*. Retrieved from <http://www.youtube.com/watch?v=gRlqz3e9OrA>

Sun, C. (Producer) & Picker, M. (Director). (2001). *Mickey Mouse monopoly: Disney, childhood and corporate power* [Motion Picture]. United States of America: An ArtMedia Production. Asian Culture Clips.

Notes

- Book Talk: Yee, L. (2003). *Millicent Min: Girl genius*. New York: Arthur A. Levine Books.

Session 10

Topic: Class & Socio-Economic Status

Readings: Total Pages [207 pages]

Freire, P. (1994). *Pedagogy of hope: Reliving pedagogy of the oppressed*. New York: Continuum. (Selected Chapters).

Roberson, J. & Nardi, B. (2010). Survival needs and social inclusion: Technology use among the homeless. *CSCW 2010 ACM*. Retrieved from <http://portal.acm.org/citation.cfm?id=1718993>

Ward, C. (2007). *What they didn't teach us in library school: The public library as an asylum for the homeless*. Retrieved from http://www.tomdispatch.com/post/174799/ward_how_the_public_library_became_heartbreak_hotel

Video:

Lovett, M. (1998). *Kids on the Ave* [Motion Picture].

Notes:

- Guest Speaker: Faye Morin, Urban Ministries of Durham

Session 11

Topic: Gender, Gender Identity & Sexual Orientation

Readings: Total Pages [221]

Bergman, S. (2009). *The nearest exit may be behind you: Essays by S. Bear Bergman*. Vancouver: Arsenal Pulp Press.

French, J. (2002). Idealism meets reality. In L. Darling-Hammond, J. French, & S.P. Garcia-Lopez (Eds.). *Learning to teach for social justice* (59-65). New York: Teachers College Press.

GLBT Roundtable. (1976). *What to do until utopia arrives: Guidelines to evaluate the treatment of gay themes in children's and YA literature*. Retrieved from <http://www.ala.org/ala/mgrps/rts/glbtrt/popularresources/utopia.cfm>

John. (2010). Coming out in books. *Voice of Youth Advocates*, 33(3), 219.

Phoenix, T. (2009). Free To Be. *Blue & White*, 12(3), 30.

Spiegel, A. (2008). *Two families grapple with sons' gender identity: Psychologists take radically different approaches in therapy*. All Things Considered: National Public Radio. Retrieved from <http://www.npr.org/2008/05/07/90247842/two-families-grapple-with-sons-gender-preferences>

Video:

Choen, H. (Producer) & Chassonhoff, D. (Producer & Director). (1999). *It's elementary: Talking about gay issues in school* [Motion Picture]. San Francisco: Groundspark.

Notes:

- Guest Speaker: Terry Phoenix, UNC LGBTQ Center

Session 12

Topic: Ability/Exceptionalities

Readings: Total Pages [438]

American Association of School Libraries. (2010). Everyone's Special: Equal Opportunities for All Students to Learn. *Knowledge Quest*, 39(3), 1-80.

Rockefeller, E. (2008). Striving to Serve Diverse Youth: Mainstreaming teens with special needs through public library programming. *Public Libraries Magazine*, 47(1), 50-55.

John, A. (2010). *Five flavors of dumb*. New York: Dial.

Notes:

- Guest Speaker: Dana Hanson-Baldauf, UNC SILS Doctoral Student

Session 13

Topic: Language

Readings: Total pages [203]

Baldwin, J. (1979). *If Black English isn't a language, then tell me, what is?* New York *Times on the Web*. Retrieved from

http://www.nytimes.com/books/98/03/29/specials/baldwin-english.html?_r=1

Carlson, L. (Ed.)(2005). *Red hot salsa: Bilingual poems on being young and Latino in the United States*. New York: Henry Holt and Company.

Cooper, D. (2008). Sustaining language diversity: The Role of public libraries. *Australasian Public Libraries and Information Services*, 21(1), 28-32.

Cortina, R. (2006). Bridging language barriers. *School Business Affairs*, 72(2), 21-23. Retrieved from <http://www.learnnc.org/lp/editions/brdglangbarriers/987>

Delpit, L. (2002). No kinda sense. In L. Delpit & J. Dowdy (Eds.). *The skin that we speak: Thoughts on language and culture in the classroom*(31-48). New York: The New Press.

Purcell-Gates, V. (2002). "As soon as she opened her mouth!": Issues of language, literacy and power. In L. Delpit & J. Dowdy (Eds.). *The skin that we speak:*

Thoughts on language and culture in the classroom(121-141). New York: The New Press.

Wynne, J. (2002). "We don't talk right. You ask him." In L. Delpit & J. Dowdy (Eds.). *The skin that we speak: Thoughts on language and culture in the classroom* (203-220). New York: The New Press.

Session 14

Topic: Refugee & Immigrant Populations

Readings: Total Pages [352]

Pipher, M. (2002). *The middle of everywhere: Helping refugees enter the American community*. Orlando: Harcourt.

Video:

Vuijst, F. & Ross, T. (1995). *High school of American Dreams* [Motion Picture]. Great Barrington, MA.: Green Room Productions.

Notes:

- Guest Speaker: Marlene Myers, State Refugee Coordinator- NC State Refugee Office

Session 15

Topic: Social Justice & Libraries

Notes:

- Guest Speaker: Inge Henry, Brooklyn Public Library, Multicultural Intern Program, <http://www.brooklynpubliclibrary.org/support/volunteer/mip.jsp>
- Student Presentations on Service Learning Experiences